

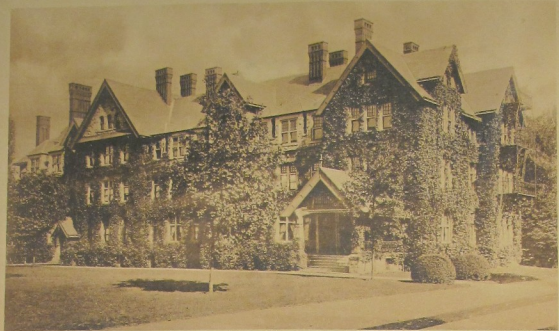
A PYRAMID CHEOPS NEVER THOUGHT OF

The girls who are members of the gym classes at Bryn Mawr College are preparing for their annual athletic meet. Above are shown a group from the Class of 1928 practicing pyramid building on the campus in front of the main building.



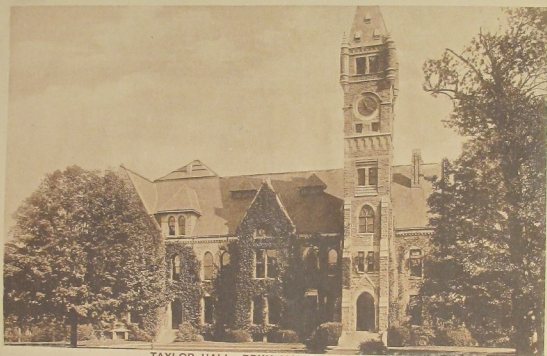
Bryn Mawr students practicing for their annual Pyramid building contest in which all four classes compete. Points are awarded for difficulty, execution and design





MERION HALL, BRYN MAWR COLLEGE.

11.1



TAYLOR HALL, BRYN MAWR COLLEGE

11.2



PEMBROKE ARCH BRYN MAWR COLLEGE

11.3

11



G.C.P.S.
B.B.L.

C.O.F.M.
1
9
2
6

- As a Student across the Border

Office of the Dean
Bryn Mawr College

Heard by courtesy

1925-26

FIRST SEMESTER

Miss Pitt

has been advised by me to register the following courses:

5 General Psychology

2.1
Welcome
to
Eden Hall

Final Name
New York City.



12.2

Helen Laft Manning

BRYN MAWR SETS BAN ON SMOKING

Dr. Park Says Rule "No Longer
Rests on Intelligent Pub-
lic Opinion"

APPROVES STUDENT VOTE

Smoking is permitted at Bryn Mawr College in two rooms set aside at each end of the halls, and at the lower athletic field, when games are not in progress, it was learned yesterday when Marion Edwards Park, president of the college, issued a statement explaining the action of the Self-Government Association of the college in making the move. The statement follows:

"The conduct of the students at Bryn Mawr has always been in the hands of the Self-Government Association and the regulations of the association have been based on the public opinion of the moment. Such public opinion in a college democracy is controlled in larger matters by conscience and in lesser matters by convention."

"As early as 1897 the regulation against smoking while under the jurisdiction of the college was made and it has been in effect on the books up to this time. A change in the attitude toward smoking by women has come in twenty-five years and is naturally reflected among college students."

"A regulation prohibiting smoking can no longer depend on the authority of conscience and convention which make up public opinion and it is no longer effective in a self-governing commonwealth. Attempts to enforce it increasingly fail and the relation of the members of the community to it begin to affect their relations to other regulations otherwise unquestioned."

"I agree with the overwhelming majority of the Self-Government Association, a majority made up of many students who do not smoke themselves or wish to smoke, that no democracy can keep on its books a regulation which stands apart from its other regulations in that it is no longer resting solidly on intelligent public opinion."

The president of the Self-Government Association, Miss Frances Jay, of New York, said:

"The Self-Government Association has felt that the whole-hearted support of the students was not behind the old rule which forbade smoking in any college building, and as the successful operation of the Self-Government Association depends upon its support by public opinion, the board asked Marion Edwards Park, president of the college to consent to a change in the rule and to allow smoking, under restrictions. This does not mean that all students are smokers. A questionnaire sent out showed that many supporters of the change were not themselves smokers, and that, in fact, less than half of the student body smoked."

CO-EDS NOT TO SMOKE A VARSITY TRADITION

Unwritten Law Against Feminine Use of Tobacco at University of Toronto

OPPOSE BRYN MAWR

American and Canadian Colleges Rebuke Change at Large Eastern School

Women students of the University of Toronto and its affiliated colleges are not permitted to smoke on college property.

They are never likely to get this doubtful privilege.

There is at present no rule against it, but smoking by women students "simply isn't being done, and hasn't been done on university property, so the matter has never been officially discussed," according to information from the office of President Sir Robert Falconer.

The Star also spoke with the deans of women of the various colleges connected with the university and all were firm that no violation of the unwritten law against smoking on the part of co-eds had come to light.

"We are not blind to the fact that some of our young women smoke at parties and in their clubrooms or sororities; indeed, I have seen them do it, but this custom is recognized as unethical in the college buildings, and it is not done. Such was the opinion of our leading university authority."

Thus is the action of Bryn Mawr rebuked in Toronto.

It will be recalled that about two weeks ago Bryn Mawr College, one of the foremost institutions of feminine learning in the Eastern United States, officially sanctioned smoking by women, and to make the permission doubly effective set aside certain rooms in the residences and college buildings labeled and used as "smoking rooms. They are fitted up complete with automatic lighters, ash trays and all the other accoutrements of a smoking party. To date cigars have not been put on sale in the "lucky shop."

Surprise swept the whole United States and Canada when this decision was reached and a canvass has recently been made of the foremost feminine and co-educational institutions of learning to show that Bryn Mawr practically stands alone in its formal sanction of feminine smoking in school buildings.

All Oppose In Canada

In Canada not one college formally permits the use of tobacco in the buildings, but the principal of one Toronto ladies' college told The Star she had been approached recently by a deputation of students asking smoking privileges.

This was refused, but the principal in explanation said it was not because of the school traditions nor because of her own personal views but because of the future of the young women themselves. Other students, it was understood, had threatened to quit the school if the girls were to be permitted to smoke.

Queen's University, McGill, and other Canadian leaders take a similar view of the University of Toronto. That is, no rule against it, but "it is not done."

A canvass of the girls' schools in the United States shows that there

are no rules against smoking by women at Northwestern University and the University of Chicago, but it is frowned on by both. It is the understanding at Northwestern that "nice girls" do not smoke, says Dean Winifred Richardson. Smoking is a matter of taste at Chicago, but it is not countenanced publicly.

The University of Illinois prohibits puffing on the campus and tradition is against it in sorority houses. Nine other Illinois institutions either have rules against it or student self-government bodies are opposed.

Co-educational schools of Iowa do not countenance smokes. Regulations against it are included in dormitory rules at the State University, where drastic action has been taken against too frequent offenders. Women at Grinnell are almost unanimously opposed to it. Drake has no usage against it, but requests girls found smoking to leave school.

"Never" is Minnesota's declaration to any likelihood of following Bryn Mawr's example. Carleton College officialdom says it could never happen there, and St. Olaf says it is out of the question.

Wisconsin has given the subject scant thought. It hasn't been necessary, say deans of women.

Mid-West Takes Toronto View

All Ohio and Indiana girls' colleges find themselves in a like position to the University of Toronto, that is, no rules against it—never discussed.

Some toleration of girl student smokers is current in Washington University, St. Louis; Nebraska, and Emporia, Kansas, elsewhere in these states, as in Oklahoma, smoking is thumbs down.

Most Missouri institutions, including the State University, do not find it a problem. Decided opposition comes from the Kansas Teachers College, which can see only one possible good which might come out of Bryn Mawr's action—"the boldness and enthusiasm of the thing may be sufficient to arouse the apparent drowsiness of the great womanhood of our nation to the perils which threaten it."

Expulsion is the penalty for smoking in the Oklahoma College for Women, and prohibition is the result at Oklahoma A. and M. Oklahoma city University has never passed a rule because it feels no need for it.



14.1
BRYN MAWR'S ROBIN HOODS PRACTICE THEIR ANCIENT SPORT. At the left are the Misses Mary Wyckoff, of Philadelphia; Millicent Pierce, of New York, and Margarette Gregson of Chicago examining the target. At the right is Miss Pierce drawing bow

Shafts Fly True From Bows of Girl Archers



14.2
A group of Girl Scouts assembled yesterday at Bryn Mawr College, organized and made plans to compete in the coming Sesqui-Centennial archery tournament. A few of the Bryn Mawr girl archers are demonstrating the ancient sport to their comrades



SUN DIAL AND SENIOR ROW, BRYN MAWR COLLEGE

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PEMBROKE HALL, BRYN MAWR COLLEGE.

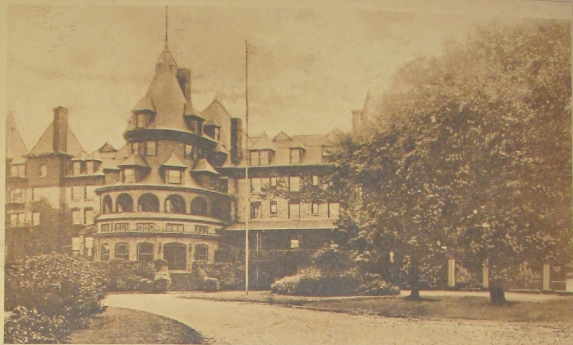
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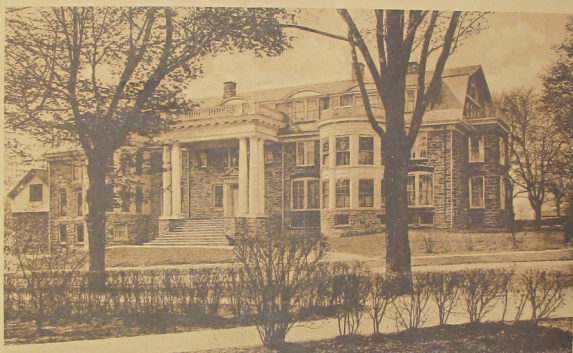
15

Hester Lewis
B. S. P. C.
Wm. P. C.



THE BALDWIN SCHOOL. BRYN MAWR, PA.

16.1



THE HARCUM SCHOOL. BRYN MAWR, PA.

16.2

Audrey Adams
Phyllis Allen
Wm. P. C.



THE SHIPLEY SCHOOL. BRYN MAWR, PA.

16.3

16

1920



Bryn Mawr College students dancing on the campus at their annual May Day exercises today after the Maypole dance of the Seniors, when Miss Mary Parker, reader's right, Lancaster, Mass., was crowned Queen of the May. Two of the girls who won awards are shown at reader's left. Dédre O'Shea, upper, New York, was awarded the George W. Childs Essay prize for the best writer in the Senior class; Angela Johnston, Chicago, winner of the Mary Helen Ritchie Memorial prize to the girl of the most outstanding personality.



PHILA. GIRLS WIN BRYN MAWR HONORS

(Continued from the First Page)

est: Miss Dorothy J. Slocum, Ardmore, in mathematics; Miss Helen Louise Shaw, in history.

Miss Marquerite P. Barrett, Moorestown, was awarded a foundation school scholarship, and Miss Frances P. Cookman, Englewood, N. J., a New Jersey Alumnae Regional Scholarship.

The business of accepting the honors awarded them came immediately after the students had sung a welcome to "May to the solemn chant of the "Te Deum."

From the tower of Rockefeller Hall the choristers faced the east and the Latin hymn of praise rang through the cool air shortly after 6 A. M. The singers were members of the senior class, clad in their classic robes of black and wearing their square mortar board hats.

While the seniors chanted, the members of the lower classes gathered underneath the walls and listened. From the college halls, with their parquets, reminiscent of old English style, flew pennants and flags bearing the insignia of the Crossediers.

When the girls turned out for the fête they found the sky overcast, and then a heavy April shower descended, but later the sun came out, seeming to smile upon the spectacle. Instead of proceeding directly to Rockefeller tower as originally intended, the class with "Miss Mary Parker, Lancaster, Mass., its president, in the lead, marched to the house of Dr. Marion Edwards Park, president of the college.

Two members of the class bore a big basket filled with fresh spring flowers, while each of the other members of the senior class carried a small basket of flowers.

The large basket was presented to Dr. Park. Then came the procession to the tower, the chant, and then the students went to breakfast.

There Miss Parker, according to the traditional custom, was crowned Queen of the May by Miss Barbara Linn, Brooklyn, president of the sophomore class.

After breakfast, the girls flocked to the campus again where there were three large May poles. With each of the girls holding one of the many varicolored ribbons they danced to the strains of an old English May Day song. The dancers wove through a maze of figures, some of them old and some of them of more modern conception, until each pole was covered with silken ribbons, which fluttered down to the ground.

But spring was in the air, and even the joyous Maypole dance did not provide a sufficient outlet for the exuberance of the girls and they danced on their way to chapel where the announcement of prizes and awards was made.

When the revelers had quieted themselves in the solemnity of the chapel, Dr. Park announced the winners.

Following announcement of prizes the seniors participated in their annual hoop rolling contest.

Each of the seniors, with a large hoop and a small stick, lined up at Taylor Hall, facing "Senior Row," the "Row" is an avenue made by parallel rows of stately maple trees, the leaves of which are beginning to appear.

The race, if the mad, helter-skelter of supposedly dignified seniors, rolling hoops as though their lives depended upon it, can be called a race, was to the athletic field.

There the festivities ended, then the bells tolled and the May Day fête was ended. It was back to the classroom for the entire student body.

Prizes and scholarships, as announced by Dr. Park, were as follows:

George W. Childs Essay Prize to the best writer in the Senior Class to Dédre O'Shea, New York.
Elizabeth Hutton Memorial Scholarship to Es-



The sun's failure to burst forth from behind low-hanging clouds failed to dampen the ardor of Bryn Mawr students, who, in festive array, danced merrily around the Maypole during the annual May Day ceremonies today on the college campus. Picturesque and colorful was the crowning of Miss Mary Parker, South Lancaster (inset), as "Queen of the May." Four Philadelphia girls were announced as winners of scholarships during the elaborate celebration

BRYN MAWR HOLDS MAY DAY FESTIVAL

Four Philadelphia Girls Among
Winners of Scholarship
Awards at College

CROWN 'QUEEN' ON CAMPUS

The color and pageant of ancient ceremony came back to Bryn Mawr College today when the students held their traditional May Day exercises with historic song and dance, gay spring flowers, and the announcement of prizes.

Ordinarily the exercises are held on the first of May, but as tomorrow is Saturday, when no chapel is held, the fest day was advanced twenty-four hours.

Four Philadelphia girls received honors which will be formally conferred on Commencement Day.

They are Miss Bettina Linn, daughter of Judge and Mrs. William B. Linn, 6374 Overbrook avenue, Overbrook, prize for the best examination in senior literature; Miss Lucy Testis, 300 West Oak Lane, the Anna Powers Memorial Scholarship; Miss Florence Elizabeth Day, 722 West Lawrence street, the Francis Marion Simpson Senior Scholarship; Miss Sarah Wendie Walker, 537 North 27th street, the Eastern Pennsylvania Alumnae Regional Scholarship.

"Sunny Jim Prize" Awarded

The much-coveted Mary Helen Ritchie Memorial, formerly known as the "Sunny Jim Prize," was given to Miss Angela Johnston, of Chicago. The award, established by Helen Hoyt, daughter of the late Governor Henry Martyn Hoyt, of Pennsylvania, in honor of her friend, Miss Ritchie, daughter of the Rev. James Ritchie, who was pastor of the Church of St. James the Less, Falls of Schuylkill, requires that the girl to whom it is awarded possess "strong individuality, high courage, fortitude and faithfulness."

The bestowal of the award marks the winner as one of the most popular girls in the senior class. It is intended to be given to the girl who each year most perfectly fills the place of Miss Ritchie.

Shortly after 7 A. M. the senior class began to gather under the trees of the campus just beginning to send forth tender green buds. Slowly they climbed the steps of the tower on Rockefeller Hall and solemnly faced the east and the rising sun.

Then came the solemn singing of the "Te Deum," brought to American shores from the halls of Magdalen College, Oxford University. For centuries this chant has been sung by English students to welcome the coming of May.

Early Shower Dampens Ardor

While gay banners, bearing the insignia of the Crusaders, floated from the grey walls, and hundreds of varicolored ribbons swung leisurely from the five May poles set up in the campus far below, the solemn tones of the chant held the spectators entranced.

An early morning spring shower somewhat dampened the ardor of the girls, and necessitated a change in the order of events, but later the sun deigned to return the compliment. The fair students pay him today, and bathed the college grounds in soft yellow light.

Ordinarily, the class goes first to Rockefeller Hall and later to the home of the president, Dr. Marion Edwards Park, where presentation of flowers is made, but this year the order was reversed. At Dr. Park's home, two girls presented to her a huge basket of spring flowers, symbolic of the life-giving power of the sun. Every girl in the line of march carried a smaller basket which she herself had filled from blossoms found growing in the woods.

This part of the ceremony was followed by breakfast in Denbigh Hall, and then came the high point of the celebration—the crowning of the queen of the May on the campus.

Queen of May Crowned

The queen, Miss Mary C. Parker, South Lancaster, Mass., president of the senior class, was crowned by Miss Barbara Laines, Staten Island, N. Y., president of the sophomore class, while the entire college body, graduate and undergraduate, stood silently around five Maypoles erected on the green lawn.

From the tops of each pole streamed gay-colored ribbons. These were held by members of the class, while dancing

following the crowning of the queen.

The dancing around the poles concluded the symbolic part of the program, and the girls then filed into the gymnasium to hear the announcement of prizes from the president. This is a ceremony awaited with much speculation and anticipation annually.

By this time the sun had shone through and bathed the chapel in soft light. With the reading of the announcements, the May Day celebration movements, the May Day celebration was brought to an end, with the reception of hoop-rolling on Senior Walk. Back to the days of their childhoods go the solemn seniors, when they each take a stick and a hoop and try their prowess over cement walk, grass lawn and gravel drive.

Scholarships Announced

At the chapel exercises, the president of the college announced the following prizes and scholarships:

OLD FOLK DANCES ARE REVIVED HERE

The Sword, Morris and Country Dances of
Ancient England Are Being Studied And Will
Be Seen at a Festival in International House.

INTEREST in English folk dances has grown in America until now a number of groups bent on reviving this art are organizing a festival, the first of its kind in this country. Such old dances as the Sword, Morris, Ruffy Tuffy, Shepherd's Hey, Newcastle, Three Meet or the Pleasures of the Town are all being danced again, in modern America, and they will be seen at the festival to be held on May 7 at International House, Columbia University.

English folk dances are almost as old as the proverbial hills, having descended directly from the ancient dances of primitive tribes. Just as in times before history men gathered about some sacred object in ceremonial rite, so now their dances preserve the character of the old formations—squares, rounds, parallel lines. The minds of the dancers were projected to some end, solemn and important, and this preoccupation shows to this day in the intricate patterns of the movements and in the intellectual detachment needed for executing the parts.

The grim, insistent purpose of the ancient dance, tied up as it was with matters like influencing a deity to stop famine, may have given to it its present character of restraint with force. In the three kinds of folk dance surviving, all of which will be presented at the coming festival, the religious echo is best seen in those called Sword and Morris. The large group called Country became the social dances of England and were modified by a slightly more personal attitude between the individuals of the dance.

Revival of the Old Dances.

The re-introduction of folk dancing into contemporary Anglo-Saxon life began in England in 1911, when the late Dr. Cecil Sharp founded the English Folk Dance Society. This act of founding was momentous in that it came as the culmination of a long period of research. It is a commonplace that all nations have folk dances. Few have had their folk dances collected and noted with scientific care acceptable to folklorists, anthropologists and the like, as has England. Dr. Sharp spent his life directing conservatories of music in England and Australia and collecting first folk songs and then folk dances.

At a time when these dances were supposed, by musical authorities generally, never to have existed in England, and when they had died away almost entirely in the remotest corners of the land, Dr. Sharp stumbled upon them. He journeyed up and down the English countryside, through Warwickshire, Devonshire, Derbyshire, Somerset and Surrey and by wit and sympathetic questioning persuaded the old people to dance for him quaint, half-remembered fragments.

His other source of material was an old, forgotten volume first published in 1651, Playford's "English Dancing Master." From the countryside Dr. Sharp reconstructed dances of the parallel formation called "a longways for as many as will." In Playford he found notations for rounds and squares, for four, six or eight dancers, which would have been completely lost in their authentic, earlier forms had it not been for Playford. At that, the notations of the dancing master were so odd, colloquial and abbreviated that only the closest comparative work made plain their meanings. Dr. Sharp thus rescued several hundred folk dances from oblivion, doing the work of historian, scientist and antiquarian upon them. He found that Playford's book had gone through seventeen editions over a period of sixty years, and that the changes in the editions told the history of the dancing.

In the earlier editions appear the only authentic records of the beautiful, ancient dances. The figures swept over England, even in Puritan times, so that diaries began to print fly leaves containing directions. Steps known, figures were known; it was the peculiar combination of figures

that was wanted for building up the dance as a whole. These figures were usually called off. Charles II, it is reported, liked to do the calling of a dance.

While they are done with a certain jauntiness and coquetry, "arming" and "handing" are the only bodily contacts, and so rapid as to be far from sentimental. These dances were gradually corrupted until their disappearance in the nineteenth century. In polite society they were superseded by the polka and the waltz, just as in earlier times the gavotte, courante and farces had eclipsed them in court circles.

The Country dance, it was found, was done for social diversion, to the labor and the flute or the treble violin, wherever people were gathered together in the spirit of merriment. They are "homely, intimate, mannered." They have no frills. Playford noted that country people never point the toe, arch the leg, or attitudinize. Interest and attention are in the figures and in the execution of the progressive movements.

Morris dancers dance only on special occasions. They train for six weeks before their appearance, generally at Whitsuntide. The step is a spring hop, bringing the foot out in front. There is no knee bend. There is an intricate cross-back step. The swords are wooden. Handkerchiefs seem to have had no connection with the old idea until a group was discovered using them for links between the dancers and for tying the sword knot.

Morris dancers have a traditional costume decked with bells and ribbons. It became apparent that they had been substituted for swords, Morris men blackened their faces, which made people call their dance Morris, in contradiction, Sharp feels, to the attempt to give the dance a Moorish origin. They are preceded by a cake bearer, and have extra characters—a fool, a King and Queen, a fool, these may have been the old religious leaders.

The Morris and Sword dances bear far more the stamp of pagan and religious origin. The Sword dance leads back to mumming plays, emotional and dramatic. The Morris seems to have derived from the sword. Both are spectacular, and belonged to ancient religious ceremony.

Stamp of an Ancient Origin.

A unique dance called the Running-Set was found in our own Kentucky hills. The figures are of a much older character as to suggest that this dance is older than any in Playford. One proof of extreme antiquity is the absence of all courtly movements. In them, too, is a forceful, emotional character not usually found in the country form. Dr. Sharp characterized it by its "break-neck speed" and its many figures.

Although the New York branch of the English Folk Dance Society had been founded by Cecil Sharp on his visit to this country in search of dances, the art did not receive wide attention until this Winter, when Mrs. Oswood Choate invited Miss Marjorie Barnett of London staff headquarters, trained by Cecil Sharp, to come to New York and teach the dances. Mrs. Choate organized a group of New York women. Other groups recently formed are drawn from the Brearley School, the leaders of the Girl Scouts, Columbia University Extension School, New York University Music School, Yale University Faculty, Princeton students and from Boston, under Mrs. James J. Storrow.

The festival will be reviewed for accuracy by Miss Barnett, who was formerly teacher at Oxford University and is associated with Lady Mary Trefus, President of the English Society.

"This dance is the highest form of art because impersonal," said Miss Barnett. "The dancer must keep a sense of proportion about himself. In this way the dances are an artistic and emotional outlet for the unconscious. They are rooted in fundamental instincts such as the desire to a part of something. They reach

New York Festival

*Memoirs of Cecil Sharp
Miss Appleby*



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